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THE BALLOT A SACRED INHERITANCE.

Election day ought to be held as a most sacred day in the United States. It is a day when the Nation gathers as before an altar to pay its tribute to the freedom which is ours, and to record through the ballot its will. No other nation has any such day. There are elections in other countries, but they are meaningless as compared with ours. In Great Britain they mean little more than to record the will of the people regarding a certain man—the choice, say, between a Gladstone and a Beaconsfield. In France, as a rule, it is still more of a personal matter, and while the populace sing their great anthem and shout "Long live the Republic," they have but a republic in name; they know nothing of the personal, political and religious freedom of this side of the Atlantic. When the ballot was given to the American people by the fathers, the deed of gift, in a few words, read in effect as follows: "Men of the United States take notice! The wrongs, the tyrannies, the superstitions of the Old World are all put aside. The shadow of no throne darkens the pure air which you breathe. No standing army menaces you. There is no earth-created nobility to eat out your substances and to move among you a constant sign of your inferiority. The theory of the new government which has been but just created is that a nation of free men, men unvexed by any unnecessary law, men absolutely free in person, in religious and political beliefs, will prize the gift that is theirs, will be jealous of their country's honor and quick to resent any reproach cast upon it. For protection a free ballot is given you under the belief that in a land of such freedom, a land that kindles hopes so bright, a land where the humblest may aspire to achieve the loftiest honors, there will be such a love for such a land in the hearts of the people, such a pride in seeing the fair land's advancement, that the love and patriotism thus awakened will be guides to the people that will steady their combined judgment and give to the decrees which their ballots will record a sanctity which will be all-compelling and out of which no mistakes can come."

It was on such a theory that the ballot was given to the American people. The belief was that it would be looked upon as a sacred Aegis behind which the people might rest content. It was further believed that a gift so sacred would be guarded and kept pure.

In ancient Rome there was a temple built in honor of the goddess who was believed to be the guardian of the hearthfire, the family life and vir-

gin purity. In this temple was a hearth on which a fire in honor of the goddess was kept burning perpetually, and only virgins were permitted to feed its flame. So sacred was this office held that the noblest Roman maidens sought the privilege of being vestal virgins, and when one of these proved to be untrue to her holy task, her punishment was death.

That history supplies a symbol of the thought which warmed the hearts of the fathers when they gave to the people of this country the ballot. It was to be the guardian of all the homes of the land; it was to be held as sacred on every hearthstone, and though no direct penalty was prescribed for the abuse of this gift, such abuse would by those fathers have been looked upon as a crime quite as monstrous as the ancient Romans held the unfaithfulness of a vestal virgin to be.

On Tuesday next this sacred day of the year will come to Utah. On that day in every citizen's hand the ballot will be placed. Are there any unclean hands that will be stretched out to grasp it? Are there any men or women in Utah who will cast that ballot at the dictation of any other man or woman? If so, they will debase themselves and dishonor the flag above them. Are there any who will cast it, not as their best judgment dictates, not as their patriotism prompts them to cast it? If so, they will dishonor the men who marched through the fiery waves of a great war to establish on a shore of peace this liberty which is our inheritance. The dishonor of such an act not only reaches back to the fathers, but it reaches forward to brand with shame the brows of children yet to be born to those traitors to native land. Remember, voters, the ballot was all the safeguard left you with which to preserve your liberties. Remember that if true to yourselves and your country, it is a safeguard all-sufficient.

Ask any candidate for the Legislature on the Republican ticket how he proposes, if elected, to cast his vote for Senator, and he will answer promptly that he is entirely unpledged.

Ask him if he proposes to vote for Apostle Reed Smoot, and he will answer, "You know me, do you not?"

Tell him yes, but press him to say whether he will vote for the Apostle or not, and you can get no answer.

That thing carried to a culmination will stultify Utah very much, and will be liable to bring no end of trouble upon the Mormon priests and people.

AS THEY ARE COUNSELED.

This is the last issue of this journal prior to election. All men in the Republic should vote. In Utah at this time we confess that it is difficult for men who love their country to decide how they should vote. Two years ago a Senatorship was bought for money. There is a Senator to be elected when the Legislature convenes. When it comes to the legislative ticket, how are men to decide what to do?

If the conventions of Republicans this year meant anything, they showed an offensive and defensive alliance between some Machine politicians and those of the dominant church of Utah who obtain their inspiration at the corner of State and South Temple streets. The State convention showed less of this than the county conventions, but the

State convention revealed that the church was in politics up to its eyes. The county conventions more particularly revealed the close accord between the church and the machine, the main driving wheel of which is Senator Kearns. In the county convention here the presence of a slate was plainly evident. No man, no matter what may have been his merits, who was not of that machine, stood the slightest show for a nomination. Men high in the church were active in urging for nomination to high office men whom, were they to see their daughters in the company of on the street, would raise an insurrection over the spectacle. It all revealed that a bargain had been struck, and that all the successful candidates were known in advance. If this were the case in all the States, it would surely mean national decay. Since then we have seen one after the other of those who had been prominent Mormon Democrats changing their politics. This, as a rule, can be construed only one way. If demoralized Gentiles remain away from the polls, still the intention is to have the election go all right.

The purpose at this writing is clear enough. It is to elect an apostle of the Mormon church to the Senatorship.

In days gone by there has seemed to be a determination on the part of the Mormon church to do things their own way, regardless of public opinion, regardless of the best thoughts of their own people. They have dared to do this because the chiefest tenet of their faith is obedience, the acceptance by the masses of the infallibility of the President and chief priests of the church. This has brought measureless sorrow more than once upon the Mormon people. The reason has always been that the thing insisted upon has been directly against the spirit of the free institutions of this country.

If Apostle Reed Smoot is permitted to persist in his candidacy there will be another clashing. If elected the chances are that he will not be given his seat. Were he to be elected on a ticket the opposite of that approved of by a majority of the Senate, the chances would be 99 in 100 that he would be denied the place. Why, then, is the effort to crowd an apostle into the Senate of the United States persisted in? There can be but one reason, which is that the whole spirit of the Mormon organization is to reserve the honors, offices and emoluments to a favored few, and to keep the masses mere hewers of wood and drawers of water. This fact is plain upon its face, for every Mormon knows that no lay member has the slightest chance to win an office if his opponent is an apostle.

This is not only directly against the spirit of our institutions, but it is a gross injustice to the Mormon people themselves. But we doubt whether they will have the strength to resist the premeditated injustice on election day, though they will degrade themselves and their children if they vote as they are directed to vote. They will dishonor the flag which they pretend to reverence by having their votes coerced; it will make them endless heart-burnings in the future, and it ought to, but we fear they will not have the strength to be Americans.

One A. Lovey, the man behind the cartoon, has attracted as much attention as any one in the campaign just closing.